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M2504
Thursday Evening
12/12/74
Barn

Must Remain in
Transcription Room

MR. NYLAND: Well, here we are, huh. Pretty close to Christmas. Christmas two weeks from today. Is that right? No. It's on a Wednesday. So, there is no meeting on Wednesday, neither a little Seminar meeting. How about the Thursday right after Christmas, should we have a meeting or not?

Voices: Yes

MR. NYLAND: Now, how many? Two or three so far. Hold up your arms, maybe I can see them. Oh, you're not going out of town. All right, we'll have a meeting maybe before that in order to finish with the Seminar. We could have it the same day. We'll see. Next week we'll have Seminar anyhow. That's number seven. Then we'll have one more to go, then we're finished.

I would like to say something about last night, the first Wednesday meeting. But before that, another question. You know many times I talk about the attitude of people I would almost say towards themselves. What are they as far as their own culture, their own civilization, or their own knowledge of their being is concerned? What do they know about their behavior in different kind of conditions? How have they, as it were, been educated and what has penetrated and is still with them; and what is the manner of means for their own behavior form? I think about that every once in awhile because here and there are indications of a very, I call it, a low level, inconsiderate, unconcerned, not caring, not even realizing where there are certain

requirements of the particular surrounding where they happen to be. Sometimes irritable, sometimes demanding, of no concern for the way they behave.

That has become a little obvious at breakfast in the Bakery. It is something that we started for your benefit, of course, and for your use. Sometimes I think you don't appreciate it. I think there are some, of course, who do. Others who don't. So, we'll stop it, at least for a couple of weeks. No more breakfast. You have to go somewhere else. No coffee. The Bakery will be, for Christmas and New Year specialties, just concentrating on that. So, no people serving you. Sometimes you don't know what is meant by being served. How it puts you under an obligation when someone else is serving you. I think once in awhile you forget it. In any event, from now until the end of the year, no breakfast. What we do after that depends. We will keep on changing many things that you know.

Adaptation of flexibility. Very necessary regarding the question of discipline. So that then when you wish and have to be flexible, you do it with pleasure. That means you can discipline yourself to adapt yourself to conditions as they happen to be. Even in a normal condition you would rebel. With discipline you don't rebel. You do the things you don't like, but you do it for a very definite reason. Discipline for yourself is always in connection with Work, that what you wish to do for the development of your inner life. And for that you have to discipline your outer life, because it objects. Sometimes you have to discipline your nature because Mother Earth also objects at times. She wants us to be asleep for her purpose, so that mankind can be used as a transforming agency for the carrying of food further down the scale of involution. And at other times, Mother Nature realizing her own wish to develop, will make allowances for anyone who is a black sheep. That's as far as Wednesday is concerned, as it were as far as the Bakery is concerned.

Now about Wednesday. This meeting comes at the right place, right after last night and you will remember last night. I so advised the so called Seminar Group to go there. I asked them last night not to talk. The assumption is that they came to this Seminar to find out what Work meant, not as yet wanting to apply it. Of course some of them who have come do make attempts to Work, so I don't blame them if they do ask some question. But the main reason for getting together in one group is to bring the three moderators together so that they can check on each other when the answer has to be given to the same question. I explained it a little bit yesterday at Seminar. I have explained it before and I don't know if you understood very well whoever were responsible for the kind of a meeting I had in mind. It would start with one of the moderators after a question had been asked. Moderator one, two and three. That's as far as we have now, moderators regarding the Barn here. After the answer has been given by number one, number two will add to it or say what they feel ought to be added clarifying it, and then number three. And then it's open for the audience. And particularly with an emphasis on those moderators who have gone to Tuesday, because I think they should have a chance to answer questions here. Almost I would say the reason is obvious because that Tuesday meeting consists at the present time of certain people who really don't know much about Work and the level of their questions is not very high and what is needed in that meeting is every time when a question is asked, to give an explanation of Work and to see if the question fits. There has to be much more strictness in the answering and no assumptions that the people who come to that meeting know. We will talk about that later. Not today, some other time. But I would like those who are moderators of that meeting also speak up. I would like as many people who can and wish to speak, to speak.

The Wednesday meeting is an exchange of answers to certain questions as coming from different people so that

then you can compare the way you look at the question and how it ought to be answered and say it in the presence of other people, not to be criticized, but simply to find out what you think and what you can formulate and what other people formulate, the way they look at certain question, perhaps a different aspect of it. That will reduce also the talking. Because many times there are tendencies of saying too much. Particularly when you are the only moderator, no one is going to stop you. In this case, people should be satisfied by making succinct statements as an answer and then let it go. Maybe later they can add to it a little more, but that is a chance they have to be quite condensed, hitting the question in an answer almost immediately and making it very clear what they think an answer ought to be.

I was sorry that there was no particular reference to anything that we , over years, have talked about. But you see that belongs also a little bit to your conscience. And perhaps it is very good that we have only one meeting now, so called, on Wednesday instead of three so that you have a little bit more time. I really think you should study much more. You should know much more what goes on, what has gone on. Whenever you listen to a cassette, you know well enough that you have forgotten at least seventy-five percent. And it would be very useful. For instance, the question of 'as if.' The last one was at the first meeting of the Seminar. I remember another one which we had at Nishimura where we had a very engaging conversation among several of us, building it up from beginning to end until finally we could come to a clear conclusion and therefore this question of 'as if' regarding an 'I' should not cause any difficulty as far as the explanation is concerned.

I don't mean to say that you have to agree with it. I've given you an explanation which is logical. And there should not be any further question about it at all, not even about how long an 'as if' condition exists because it's practically non-existent. And the reason why 'as if' is used

is only to illustrate the meaning of objectivity. And as soon as an 'I' has been created and starts to function, the first recording makes this 'I' into a reality. I've considered that every once in a while in explanations which we use in the scientific world, how we many times go by an assumption and then start to verify it and then find out what is reality. I've also talked about bombardment of certain elements by others which then are engaged in the exchange of energy and, hitting so-called one element by another, that first element changes its properties. That is the case with an 'I' when it exists and starts to observe, and then records, it receives impressions from me and I am the reality of this earth, and therefore as a result of such bombardment of impressions coming from me, the 'I' becomes, as it were, material. It is already alive but then it becomes alive on this earth and it comes within my world and at that time, it becomes my own.

I didn't understand why there was such difficulty about it. I also would like to say that, when you talk and want to contribute to the meeting, you have to base it on your own experience. That is the only thing that counts and the only thing that has value and becomes convincing. You cannot be convincing in theory because each person takes it as a theory and it stays in someone else's mind. Of course, you can communicate, it's quite right. You can even communicate by feeling but when you talk about Work, it has to be convincing, which is based on your own experience.

If you have not had that experience and get it out of a book, it is only a little quotation. It has no particular value. It is all right but I would avoid it. Don't talk about things you really do not know and I mean by that, knowing, the knowing which has been tested in practice and has become understanding. Then also the question of a person makes a statement. If you cannot help, if you cannot further elucidate, leave that statement alone. If you don't understand it, don't poke at it. It's not up to you to find

out even why a person has a certain experience. It may be his own and maybe he cannot express it, and then don't keep on poking because it is no good. The person has said what he could say and if you insist that he has to say something more, he is going to elaborate and probably fabricate. And it isn't right.

If I work, I make a statement about my Work and the results and that what I obtain, as facts, about my life, also what I experience in the attempt of that kind when I make a real effort and then the real effort is the result of a real wish. And so then I say, "It seems to me that when I make such an effort, I have a realization or an experience or something that seems to be 'as if.'"

I'm not quite sure when I say that word, "as if." I'm not sure that it actually is so , but there is an indication of separation. Now no one can question that. Either you remember that you have had similar experiences and you say, "Yes." And if you never had it, you say, well, you haven't experienced it. Someone is trying to tell what went on when he made that effort and there was what seemed to him a separation. Maybe not clear. Maybe not hundred percent "I" or hundred percent "it." Maybe just an attempt which opened up something that started to function, or, at least, made an appearance and then he found out that that perhaps could be considered a separation. It does not make clear what we mean by a separation of "I." It's so essential to see it.

Am 'I,' if the 'I' functions in my mind, is a mental activity and it functions in my mind, is a mental activity and it functions in a certain part of my brain. In my brain are many mansions, I would almost say, many departments, many different kinds of activities which several times go on at the same time and are related to each other. I've told you many times, a formulatory apparatus in the front of your head, the functions of thalamus and hypothalamus, the functions of associations, the functions of memory in relation to associations. All different departments. All

belonging to the brain. All belonging to a mental activity. Each one of them being separate from each other but at the same time in contact with each other. Each function knowing that there is another kind of function also going on in the brain because you might say they are all friends and they pick up whatever energy there is as it is given from one department to another.

When there is a formulation, I may let it go as energy to my pondering and I want to consider the value. It is the same energy as explained to my forehead brain as a thought formulated. And so when I say an 'I' exists and there is a separation possibility, all it means is that a certain part of my brain is functioning as a separate department. No more. And I know well enough when there are two thoughts at the same time. When I am pondering about one thought, at the same time take in something else by means of my eyes or hearing or my sense organs. I can have several thoughts in my brain at the same time, even some times without disturbing each other. And so there can ba an 'I' functioning in recording my existence, and at the same time, there are thoughts and I call that a separation, because the function of this 'I' is a different kind of function compared to other thought processes. Although the different functions of my thinking apparatus is also divided in a variety of different, let's call it, formulations as a whole, applications, placing in the brain itself. So there's nothing unusual in finding out that an 'I' functioning this time in a state of awareness and using my mental activity as an awareness machinery, that that becomes as it were noticed by another part of my brain and then it says, "Look, there is something going on and it is not the same as what I am usually in my brain as a whole. It is different from the friends I have in my brain. It looks like this and that if I wanted to describe it, although I don't know enough about it." All I know is something else is functioning a little

differently. The rest of the brain doesn't know as yet the difference between awareness and thought. We know that by experience when we have Worked. We also talk about it when we wish to create an 'I' and then the word awareness is assigned to the function of the 'I' when it starts to function in a mental way.

I want to explain this as far as the level of the intellect is concerned. It is exactly the same when you consider the question of your emotional state and the formation of a Kesdjanian body. There are also these different aspects of an emotional state within one's heart and the presence of certain other entities present to oneself. There's a different kind of quality and that then there is an awareness on the part of such different kind of quality entities which we say are more important or of a higher nature or sometimes say you have even a quality of God and that in functioning is aware of that what is my emotional state and particularly the way my emotions are expressed by means of my physical center.

So you can apply exactly the same kind of reasoning to that kind of level of emotions. I've also sometimes attempted to explain to you what happens physically and that there is also exactly that same parallel in explaining principles regarding the SI DO of the physical body when as a result of that kind of Work, when one says I have a wish for Consciousness, I have a wish for Conscience, that one is looking for the possibility of expressing it in a certain form of language which I call my Will and which is situated in a certain part of my physical body. I say it is comparable to the SI DO because that SI DO is exactly the state in which I am when I am crystallized. And when I now consider the possibility of becoming free from myself, particularly my physical body, I consider the separation gradually of this SI DO and taking away this tremendous quantity of energy which is there held together in such a solidity that it is extremely difficult to go from SI to DO

because it is my death and I don't die. My desire to hang on to life makes that SI DO too condensed in the crystallized state. And when I now talk about the effect of Work and the wish to establish a will, as a result of consciousness and conscience, then of course I have to understand how can I have a will unless I am completely free from my physical body.

It's a logical conclusion and with therefore the influence of wishing to establish a will as a result of that what exists conscientiously and consciously will affect the state of my crystallized physical body and it will have an effect on me of becoming more and more free from the actuality of my daily life, my physical expressions in forms of behavior and being able to build something that can remain on its own in which then this physical body is no longer needed. I dwell a little on this in order to illustrate the similarity which is threefold and takes place every once in a while simultaneously. It is also interesting to see that the three approaches of Gurdjieff are represented by, you might say, attacks on each one of the three centers: that intellectually we are fed by discussions and readings, emotionally we are fed by that what is the music, most of them accompanying perhaps movements, but also music by itself as a sacred something, a hymn, or whatever there is as expression of a feeling and an emotional state, and the third,, of course, quite logically, movements. And that is all three in every one of the three. All the others, that is the two that is not represented, also are occurring in the form sometimes we say of sub-centers.

I don't want to go into detail about that, but illustration regarding movements is quite obvious. You have to know what you should perform, how your body should behave, and there's a rule for the movements in accordance with the description of how to move your arms, your legs and your head; hoe your posture should be. At the same time there is also movement and music which belongs to the

movement and helps in your emotional state to come up to a certain point of wishing more and more flexibility and the correction of that what you understand as a movement to be actually put into practice in the performance of your physical body. All together it means a certain wholeness as an entity in order to do such movements.

Emotionless music, I don't want to discuss that but I do want to say that regarding meetings, regarding discussions and exchanges of thoughts, formulations of questions as a wish for an answer, that there has to be in a meeting an attitude which concerns oneself in all three centers. Obviously there has to be intellect. But there has to be such a wish to want to understand what someone else is saying, so that totally there is not only this wish but also a posture on the part of one's body intensely wishing to understand and listening with all ears and looking with all eyes to find out what is being discussed regarding the road to freedom.

If one can understand these ideas a little bit better, why we do talk because a little while I talked about convincingly talking, based on one's experience. Why convincing? What is it that one wants to convey when you want to become convincing about your own experience? So that someone else listening to you can believe you and can trust what you have done and what you describe and is then perhaps interested in wishing to apply it themselves.

It does require, of course, this kind of attitude of wanting to be quite sincere and honest about the description of what you have experienced that has been expressed in a certain way in order to become convincing, it has to touch a person within; not his head, not even his heart. It should touch him where he actually has the opportunity of becoming awake. When one talks about Work and one wants to be convincing so they can do good to someone with the very definite intention that one wishes to help and that it is based on the caring of the growth of someone else, your

friends, that you wish to help them, that they can profit by whatever you have experienced and that then you try to find the correct words in order to convey the essential parts of that what you mean to give as an answer and not just superficially a little bit this and that and the other, but really I say convincing as coming from your essence and maybe even a little bit of the essential essence quality which then, if it is actually conveyed by the way you speak, by the way you have a posture towards such a person, by the way you want to intently convince, that then you will be able to give something that starts within the other person, something to come alive and wishing then within to establish something that is awake. Then you can be convinced and convincing, convinced of that what you have done yourself for the sake of someone else; convincing in the form of affecting the person you are talking to and wanting then, by all your powers, by all your wish, by all your intelligence, to give something worthwhile.

I think we must remember it a little oftener. We don't talk- we do talk about serious Work. We talk about, not religion and not religiously emphasizing certain words; and we don't talk about prayer in particular. We mention it exists. We don't talk about sitting quietly and explaining what should take place. We don't want to talk about meditation, of how to do it. We talk about the state in which one is affected in which then there is a desire which has arisen within one, not wanting to match that what you have heard but wanting to set in motion that what is your own and what is possible to move, and one should start to gestate within yourself. Sometimes I say, that what is touched is the sleeping beauty and that when it is touched, that beauty as yourself will wake up and then will start to cry for help because together with the waking up, it sees the bars of the present, in which it happens to be. And so the help that one wishes to give in exchange at a meeting when you want to talk about questions of mutual benefit and

the wish for further understanding in order to spread as it were that kind of a gospel for the sake of other people you care for, that then your hope is really expressed in the way that the other will say, gratefully, "Thank you. That will help me because it will answer perhaps my question since it has answered yours."

But you see the requirement. Not only that you have to be truthful. You have to be quite clear. You have to be convincing with few words. You have to make sure that the other person will not lose the thread of your thought; and that before you speak, you have to be quite clear of what you are going to say and how, and remain as exact as you can be. I do not know what these Wednesdays are going to bring. I, of course, I hope for a very definite exchange on the basis of Work attempts and descriptions of your experiences. You also must know that it has to be led by a few people, not the moderators necessarily. Those who wish to contribute by means if their attitude in attending a meeting and who want to recall then that what they have done, and then actually describing that to the best of their ability.

I would like to give a certain task to this coming Wednesday for everybody. Excuse me when I make this talk a little longer and that we don't go into questions. Maybe you're anxious to ask some. On the other side of the cassette, we'll do that. Let me explain this task. We all are assumed to be interested in Work and apply Work to whatever knowledge and understanding we have. So the task is that you Work at least once each day with great intention of doing that as well as you can, selecting circumstances and waiting until you have the real wish for it. Each day making that attempt, and your report on next Wednesday will be a description of what you did, where, how, and what. For instance, it was very interesting when Judith mentioned a very simple statement on Tuesday, considering the question she mentioned, let's say at breakfast, and explaining the cereal was there and the sugar and the milk in the and then

of course the cereal itself, and then bringing it all out and putting it together in the bowl and the milk and then the sugar, or even before, she said, because much of that is probably quite unconscious, take it out, put it on the table, put it back again, and then do it. But then do it! Do it so that you know you've done it. And then sit down and eat your cereal, that cereal which has been consciously prepared. She didn't say it that way but at least that is what is meant. You have made an extra effort. But you see these kind of simple applications, they can be repeated in every person's day, I would almost say hundred times. How many times can you make certain moments of your life quite serious and quite simple. When you get out of bed or when not necessarily have your breakfast, when you go to the bathroom, when you put on a coat or step in the car and sit in the car for a little while; when you are contemplating in your daily task whatever you have to do: when you wait a little bit because maybe you are tired physically; when you walk from one place to another and maybe walk three or four times back and forth: or you make a special attempt to enter the Barn in a certain way and sit down at lunch and completely claiming all your attention for yourself instead of being diverted by someone else talking to you. And so for the afternoon, and so for going home, and so for buying things in a grocery store; and so for doing practically everything at the end of the evening that you have to do; and when you are quiet and sitting or perhaps listening a little bit to TV or radio; or that you pick up a book and you put it down and you pick it up again; or you start reading aloud or you have a little conversation with someone you care for in a certain way and remaining very simple. At the same time, when you are so simple that you must see what is there as an 'I' as objectivity also taking part in the conversation you might have with someone else. Or, let's say, you have an outer life and you have an inner. You claim you have. You belong to the black sheep. You are man number

four. Your interests, there are certain states in which you say, Something is stirring. Maybe something within wants to be born. It starts to move. I know it is alive in me, this desire to develop, to grow up, to wish for more understanding; to have more perspective."

And so I say, once in a while, to my inner life, "are you still there?" And I wait for a moment because I don't know if my inner life has ears or can be sufficiently aware of the sound of a voice. But maybe I wait and maybe it doesn't say anything. Then you say to yourself, "maybe this is sleep. Maybe I have to find out some way by which I can wake it up."

How can I, now, an ordinary so-called outer person living on the periphery, how can I now become convincing about my inner life? How can I convince my inner life of that what is possible in the outside world? How can I ask this inner life to join me as a partner? How can I ask energy represented by this inner quality of myself to be used also in expressions which are just a little superficial but which I know can bless by that what is energy of a different and higher nature.

Is it the end?

Voice: almost.

If I do that, I have a dialogue. I talk within myself. I can do that by myself, all alone. I don't need anyone. I can express to my inner life my real desire that it can grow up. I can even have this inner life start to respond. I say to my outer life, "Why don't you take care of me better? Why don't you pay more attention to me? Somehow or other I'm here and you leave me where I am and every once in a while this inner life feels like speaking up and even then when it speaks, you don't hear it because you're so busy with driving a car or hammering in a nail, or talking and talking

to someone and in the meantime aren't you forgetting me? Do you neglect me? Don't you understand that you have a task? Don't you know that this inner life has a meaning for you also? Otherwise I wouldn't be there. And since I am there, don't you think you have a responsibility at least to talk to me?"
All right.

You see now what I mean that all by yourself you can make - create an atmosphere in which Work can be applied, in which Work can be discussed, for which you don't need any further surrounding. You can carry it with you wherever you go. You must have such a dialogue every once in a while. Perhaps, as I say, you can have one on one of those days, and maybe you can report on that, how strong was that voice within; how much did you make really as attempt wishing to wake it up and to assure it that you were on your way to set it free; that you were doing everything you can at the present time or that you promised you will do a little bit more tomorrow because tomorrow I promise I will phone you. I have your number. I know what it means. Three, three, three. I will never forget it. I thought it used to be seven, seven, seven, but now it is much clearer what it is actually and I call that number and of course it will answer.

You understand how I would like you to consider Work? How I feel that during the day you forget too many times and it is not that I expect you to have it constantly on the tip of your tongue or that you carry it on your sleeve, or that every once in a while you feel that it is necessary to open the door to your inner sanctum. Not at all, but I wish you had an attitude which is a certain level, which level does not go too far deep down, so that it requires too many shovels to bring it up again. That it is with you a little bit more often and a little bit perhaps in the background but that it is something that stays with you so that even if it may be away because you are so busy and you have to do

this and that, of course, and necessarily, you must do them because you have to play that kind of a role of your outer world. But that you don't forget that there is a duet possible, that you have to sing a song together and that you may be a bass voice, that is a voice which is of yourself forming the foundation on which a soprano can sing.

Perhaps it's the wrong way of symbolism. It doesn't matter very much. If it is something you wish as a partnership within yourself, first attend to your own life to the extent that you possibly can. Then you have a right to start to depend on the help of someone else. Maybe you want to talk about questions. Go ahead.

Linda Huntington: Mr. Nyland?

Yes. Who is it?

Linda: This is Linda Huntington.

Mr. Nyland: Yes.

Linda: A week ago Tuesday, I went to a meeting in the city when Vin was the moderator and he said a couple of things that affected me. One was how he had said that the group was not a place to come and grow old. And the other was about separation - how a person when one works you should require a separation out of his Work attempts, and I was affected by these two things and I had an experience at that time of a realization of, as I sat there, how much I had made Work and the application of Work part of my life and it wasn't in the sense of honesty. It was an experience of truth without any rationalization and it's a fact now for me and as the meeting progressed -

Mr. Nyland: By saying that you mean that you know about Work and you can remember it.

Linda: No, I'm saying---

Mr. Nyland: What do you mean?

Linda: I'm saying that I saw really how much I have really done what I said I was trying to do, actually how much I have Worked. I thought how little I have, that I have not made it part of my life and it was a statement that was true and there was nothing I could say about it. And, as the meeting progressed, I tried to make a live attempt and there was no experience of a separation, there was no nothing that I could call something that I would want, and I was thinking about it, and I don't know what good it will do to say this but I'm gradually seeing more and more that I have created my relationship to my life out of my thoughts and feelings, and that I am stuck when I try to Work; and that I'm really caught in what I am and how I live, and that I don't know what to do.

Mr. Nyland: But Linda, can you assume for a moment that when you have a thought and also an intense wish that you would like to Work, that there is something there within you which is different from your usual unconscious state, and that that in itself already indicates a separation. Don't get stuck on your idea of separation that it has to be something like a form that already exists. The only time perhaps when there is that experience is as a mother having a child. But I think it is possible sometimes for a man and also for a woman, but not so easily, to have a concept of that what is in the mind completely clear of seeing that what might be. That is possible in art that it can exist. Architects are supposed to have that. Engineers have that. Scientists have that. That's why I say perhaps it is a little bit more of a quality which is more known by the male instead of the female, but I don't exclude females.

Whenever there is a possibility of something existing which is quite different from that what one usually is, when I have a state in which I am tremendously affected because of the grandeur of the Grand Canyon or the beauty of the lake in Sumatra that I happen to see and tears come to my eyes, that there is something that does take place which is functioning differently from my usual ordinary natural state. I start to call that already the beginning of the plowing of the soil for the formation of an 'I'. When I call it that way, it does not mean it is already that, but it is the beginning of the plowing of the soil for the formation of an 'I'. When I call it that way, it does not mean it is already that, but it is the beginning of something that might lead to it, and all that is required is to continue with having that in mind knowing that it can exist in embryo and that it needs a certain period of gestation before an 'I' even can be born. That will relieve you a little because you don't have to worry too much that it isn't there. At the same time, you will take on upon yourself a responsibility that whenever there is that kind of an experience which could lead to the possibility of further creation of an 'I' and an 'I' functioning that you have an obligation. That's the only thing you should acknowledge. It is the same acknowledgment as what I talked about a little while ago, that when a person discovers that he has an inner life, it is really quite a discovery because he never really understood that kind of existence and every once in a while description about the spirit but only a little bit of a word without any actual experience of that kind. But if a person sometimes has an experience which is out of this world, which then uses, not a form at all, but is an existence of an intuition and is a force giving me knowledge about certain things which are not reached by means of my mind, then of course I become a little apprehensive and say I must be in some kind of a pause for such a phenomenon also to exist together with I call a phenomenon as a result of the

five sense organs. Also that requires on my part a recognition of the existence and an acknowledgement and then immediately a responsibility for it.

Usually we leave off the responsibility regarding Work, and the thought and the feeling of Work carries with it when I'm intensely interested in my own welfare and I hope for my growth; it carries with it at that moment of feeling and that moment of thinking a responsibility to wish to apply it. It does not mean that I can do it but I should have the Wish. And when I have to say I cannot do it, it will be very useful to say, "I'm sorry I wished I could work." Then I will become a man when I keep on telling me I have an obligation. I will take it when I can. I'm sorry I cannot take it now but that is not something I can have anything to co with because it may not be my fault. It may be circumstances. It may be my physical condition. It may be my business in my mind with a variety of different things that ought to be done, maybe the activity of my body. But when I say I wished I could and mean it, then I've taken the responsibility and only postpone further application whenever there would be an opening for it.

It is good you were affected by the fact for yourself how little one works and at times in a meeting one is affected that way. It need not immediately result in being able to Work and then have in that sense a Wish even for a separation. What is needed is to give you permanency of your food. We don't know very much about food which is permanent. All we have experience with is ordinary food that we extract and then forget about the rest that is of no use anymore and use what we can digest, but also that food disappears.

Permanent food means that it is with me and does not change. It is not subject to any change. It is only giving me food because of the presence of itself existing. And I say of course the permanency which I like to have is that I keep on breathing or that my heart will keep on knocking. Those are the two things that I believe are permanent, until

I know that they will both die. Then I start to look for, sometimes I say, the Golden Stag, knowing that that will not disappear because gold cannot be attacked by the ordinary affairs of nature, and the stag, because I wish that to remain constant alive for me searching through the forest.

If you can take such things from a meeting, it will be quite enough the next day to make, as it were, a plan, saying to yourself, "Don't let me lose now what I had last night."

The plan may be that you add it up or that you have, you make something that you carry with you for three months and each time you are reminded when and how you made it and why you want to remember that what it represents. All right Linda?

Linda: Yes.

Mr. Nyland: Ask questions.

Judy: Mr. Nyland?

Mr. Nyland: Yeh.

Judy: It's Judy.

Mr. Nyland: Yes Judith.

Judy: I've been trying to understand in what way a very specific effort can be made out of an emotional state that begins to become so involved with itself; is there something that can be done?

Mr. Nyland: This is an effort regarding Work that you made?

Judy: To actually make something specific out of that kind of thing?

Mr. Nyland: Yeh, but I mean specific regarding Work?

Judy: Yes.

Mr. Nyland: Yes - How to use that energy of an emotional nature, which is very intense. In the first place, such emotional energy is connected already with the state in which you are, and it belongs to that level of your being. It's not very easy to separate it. It can be used for different purposes which are indicative of that what you really wish, that is, to make an attempt to wake up even to the state of your emotions. If you want to use that particular kind of reasoning, there has to be something which is free from the emotion itself and that has to have a quality not wishing to be affected by that what the emotion represents. If you wish to consider that as an 'I', an 'I' has to have a very special quality of being impartial regarding an emotional state where the emphasis is on the emotions and when there is a wish even to use the energy of such an emotion, for in the sense of Work. So you see the difficulty that is involved in that I have to try many times to take these emotions, with emotion that I have, separate that from the wish what the emotion represents and why it has been aroused. Then trying to see if that form of energy is free from that what I call my Wish. If it is free or at least goes in the direction of freedom, then there is a possibility of saying to an 'I', "Please now look at this impartially to see if that what is now as yet not entirely impartial can make you, my 'I', remain still impartial in essence.

The only way by which it can be done is through prayer. There are no natural ways of doing it. As soon as I try to do it with my mind, I will fail, because I will constantly link up the purpose of my emotion. When I am in prayer, I separate certain things for myself which I wish to have a

different kind of level as if that perhaps expressed by means of a posture is already making contact with a higher level I wish to go to. I also know that in order to go there, I have to become free from the kind of bondage which I now have and out of which my prayer has come. And in that prayer then, it might be possible at certain times that God is willing to give me insight into what actually is my Wish and my desire to get rid of my Wish.

That kind of recognition can take place and in prayer, when that is my Wish in my prayer, and that is heard by God, it will only be heard when all of me is anxious, concerned about the unity in harmony of the functions of all the three centers together. That is the only time that such a prayer will be heard and answered. And then there will be freedom from my emotions so that then the energy is given to me to complete the voyage of 'I' to my Magnetic Center. All right, Judy.

Try to engage yourself as much as you can with Work. When we talk about it, you have to go along with it. You have to eliminate some of your ordinary thoughts and of your ordinary fears. When one goes a mile and you have then reached, then you have to walk another mile. I make the attempts to give a mile and that's all. When it reaches you, you are under an obligation to try to go along another mile for your sake, not for my sake. But when you do, you already are starting listening to what is going on. You open yourself up to an atmosphere which can exist in a Group. Your openness means that you are more and more alive to certain things which are not natural and that can start to affect you in a certain way when that, I said a little while ago, can touch you and there is a desire to see how can you now feed it. You must wake up to the fact that it is difficult to talk sometimes about these things which are of course of concern and of course very difficult even to formulate and put into some kind of a word. At the same time, each time that you now breathe, you should take in

what you can, and breathing out you should keep what you have and accumulate that so that there is a little pressure built up within yourself on account of which you will say at a certain time, "Hold on. I will tell you what takes place with me." That is the way a meeting should be.

Idell: Mr. Nyland?

Mr. Nyland: Yeh.

Idell: It's Idell.

Mr. Nyland: Yes.

Idell: I have been trying to formulate a question to you and I've been listening very carefully because of that. I feel like I've gotten none of the answers.

Mr. Nyland: To that question?

Idell: Yeh - But I feel I should go back to where I came in the room and say that my concern is that I am not Working on myself in a way that I used to believe was Work and I have been previously receiving things that I must accept and wait until a time, but I do know that there is something going on within me; or something above the surface.

Mr. Nyland: I say it is right to accept it.

Idell: And it's almost like - I almost want to keep two things completely separate, my outer and my inner. I almost don't want them to communicate because I've done it wrong in the past.

Mr. Nyland: I see. Maybe you're afraid of that. There's no objection to have them talk together, but don't let them

shake hands. I think it is necessary that one knows about the existence of the other, and you shouldn't have any fear because you were born this way. So there was very definitely the intention that you as a person should contain the two. To some extent, you can be a little bit sorry about your inner life not being developed as well as the outer. At the same time, the conditions for such a development were not given, not early enough, and then when one starts to discover that it is there, sometimes the exchange, and maybe even the so-called working together in partnership, may be a little bit too premature. So you leave it alone. You say that is simply a means for me to be told that I have not as yet reached the surface I was born for. That's all. This other question of further identification or even tilling the soil, because one must know that one walks and stumbles, falls down, gets up, walks, etcetera, etcetera, time and time again. Also, one must know that whenever there is a language on the part of one's inner life, it will take quite some time before it actually has that language. It has been borrowing a language for some time by using the body, and you might say, "Yes, that's the condition of earth, but I don't want to be an earth man. I want to be a fire man. I want to have within me regardless of earth, air, and water. I want to be a fire." It doesn't matter where I am astrologically. I have a knowledge about myself being able to be alive and I want to prevent that what is fire as emotion within me is not going to consume me. So for that reason, I want to make quite sure that whatever is now adaptable to the expression of my fire, which is my inner life, is sufficiently protected so that at the proper time, my fire can be expressed if I wish it. And I need not have any fear that that what is my inner life will be consumed by it. That is really the fear. And so I teach my inner life by means of my outer life. My outer life has enough information about how to handle fire not to get burnt. And now it says to this inner life, "I want to educate you and help you."

At the , this outer life says, "I'm really not willing to help you but I will tell you as much as I can. And then you can do the rest."

The attitude of a father towards his child, or a mother, is really, "I will teach you as much as I can until you become mature. Then you can become more than I am."

It's the same with your inner life. You have to bring it out in the open at a certain time when it is sufficiently grown up that it can be brought to the rest of the world. It is a certain out-coming party in which you then are not ashamed of that what is your inner life but you even are perfectly willing to introduce it to your friends. You can say, "Look at her. Isn't she beautiful?"

All right?

Victor: Mr. Nyland?

Mr. Nyland: Yeh -

Victor: It's Victor.

Mr. Nyland: Yes, Victor.

Victor: I've been feeling recently that my attitude is not very good and this became clear to me at my small group meeting Thursday night. We had a discussion and the result of the discussion was that it affected me and it seems it changed my attitude in the sense of the effect that it had was to make it much more active in Wishing to Work and in trying to do simple things that I would not ordinarily do, gave the idea of connecting it with Work.

Mr. Nyland: Yeh, that in itself doesn't mean when you're a little bit more alive, of course you will do more things and you have more ambition.

Victor: That's exactly the problem, that is making the connections in practice.

Mr. Nyland: You ought to put to law unto yourself: "Don't use the extra energy as expression for aliveness unless you can become aware." You catch yourself in that state when you are very good humor and you're all these things seem to be going fine or whatever you have experienced. You can catch yourself. At that time you have to ask, "Am I entitled to use this energy in this way?" If there was too much abundance why did I get that abundance? To use it on useless things if I want? Which will of course die. Or should I have used it for a different purpose of trying to make something more permanent?

I think you can ask that with your conscience, Victor, and it doesn't have to make you morose because there is more than enough of that kind of alive energy available in anyone who is sufficiently healthy. But if you want to take the responsibility for it how to change it into Work, you have to tell yourself, "Maybe God did not send this to me to be used in the way I've used it. Maybe there was a very definite reason for this increase of my lust for life and I now should take it in a certain direction which is not the usual way of expenditure. You will see a good change immediately in your conscience. It is like holding up a horse by the reins, you know, because a horse is an emotional state and the horse sometimes goes too fast and when you leave it alone of course it might run amok; but when you pull up the reins, you say, "Hey, hey, hey - wait a minute. Somebody is in control."

And I think once you look at the extra energy of any kind, physical energy as well as an emotional, as well as an intellectual, because all three can be given at certain times and I think many times are given as reminders. You see, you might call that the positive side of the scale. That is the obligations that people have when they are rich.

I think it is exactly the same that such obligations also start to exist when people are poor. All of the earth is poor. Or when they have conditions of earth which make us poor, or bring us to a realization of an existence comparing it with what we have done, mostly in the expenditure of all kinds of energies and then calling it as it were to our attention and say, "Why don't you become a little bit more austere? Why did you need all these different baubles for this and that ant the other in all the different measurements and in all the different colors? Couldn't you have just had a nice little silk blouse of a good color without all the embroidery on it?

Try to think about these things, hoe do we spend our energy? I think that when a person wakes up in the morning and he gets out of bed and he is full of pep and ginger, that he will say, "Ah, this is a wonderful day for me," that there is an "Ah" that says "yes, that is for you. You can spend it. But now, at the end of the day, you will have to give an accounting." We will be very careful in the expenditure of such energy.

And again I say, don't let it make you morose. This can make you serious, and very intentional wishing to be responsible, and nobody ever was killed because of taking on excessive responsibility. It would help each person to consider that at the end of the day of how his energy has been spent and what has he reached and what were the results and to what extent would he go again and buy his experience back with the money that he has spent. All right Victor?

Victor: Yes.

Mr. Nyland: Yeh.

Judith: Mr. Nyland?

Mr. Nyland: Yeh, who is it?

Judith: Judith Raiguel.

Mr. Nyland: Yes, Judith.

Judith: When I was trying to make Work efforts, all I heard was this thing called, create an 'I' and so that was the way that I thought I was trying to do it. I was trying to create something that could be objective towards me, and I heard you say the other night, talking about the emotional approach, you said that is as if I wish to become as nothing in the face of something higher and that struck me as a description of what occurred, and what I perceived as my experience when I tried to create an 'I'. Sometimes that sense of nothing was very upsetting and sometimes the awe of what occurs, and I realize how tremendously confused I am in the use of the words and how to apply them to what I am doing.

Mr. Nyland: I think it's quite right in the presence emotionally of something that you know, something is a higher nature and different kind even, unnatural to some extent or that or that what is really of a higher level, that then one feels more and more as if nothing. I think it is quite right because anyone who's honest and sincere sees his own shortcomings and the more he studies and acquires knowledge, the more he finds out what he really doesn't know. That is, he finds out how much more there is to know and that he doesn't know. As far as an 'I' is gradually being recognized first by my brain, as far as the different departments are concerned but also regarding the necessity of my heart functioning in a more normal equilibrium. The question comes up sometimes. That is a result of this 'I' and the conditions which then take place in my brain, when the 'I' actually is functioning, there is a result to it, that is, it takes place in the glands which are there; we

start on the stages of being reduced in activity, not - I forgot the word, what actually existed before has been reduced in activity - now it has to be stimulated to become active again.

That what becomes active has a function to fulfill regarding the functions of my emotional state, particularly the function of Hanbledzoin for my heart so that the Kesdjanian body can start to exist. All these things take place as a result of an 'I' starting to be part of the functioning besides the question of an 'I' gradually extending its own influence on the different cells of the brain itself.

This all in my mind gives me a very definite feeling of inferiority because the more I see this 'I' operating, the more I realize what actually it is doing and how it does it and how conservative it is in the expenditures of its own energy. And all of that makes me understand well enough how much of a slug I am particularly in my thought processes.

Now I don't think there is any difficulty in accepting that; in the beginning which ever way one starts intellectually or emotionally, I think that after a very short time, Judith, they come together. I think that the position that 'I' will gradually occupy is that what is of a higher nature in the presence of me so that then the attitude which I have started with my brain is extended to my heart, also in the sense of worshipping or respectfully submitting to the presence of an 'I'. If it is an emotional question I think that that what is of a higher nature, I start to compare more and more with having qualities of God because the development of one's emotion will include more and more forms of life existing in other forms than only in myself and that logically the love of my sisters and brothers and then extending it to my neighbors and then, as far as religion would be concerned, also the love for mankind as a whole, will ultimately lead to the love of life itself, not only expressed on this earth and particularly

when I there then start to contemplate and am in states of awe regarding the universe when seeing the constellations; I know a little bit about astrology and the different configurations by themselves and how they affect me already human being in a certain way. All of that arouses in me tremendous admiration for the universe as existing in a scientific way.

That, I think, forces a person to become creative because he has a feeling that that what is there is so stupendous and that he is a spectator and can actually take it in, will mean for him he has some obligation regarding that. Otherwise why would it be necessary for a person to be open to it and not do anything with it so it will create within a person a very definite necessity of doing something with what one has, and this will have to take the form of a creation. Now when that appears, there is a very definite realization that everything that that person is has to beautified and in harmony with each other and the first two things that come to his notice is a difference sometimes of an aspect of itself functioning, intellectually, and in one's body, so that then the aim must be first: settle the question which is close at home and make sure that there is no animosity between my mind as thought and my feeling as a wish. And so the combination of these two I know can only be, that is the combination as becoming one, can only be accomplished as a result of that what is mutually taught - told to both of them at the same time.

You see, I have exactly the same problem of simultaneity. If I tell my mind something it feels more proud because it is not told to my feeling. And if it is told to my feeling, my mind will feel left out and for that reason there is jealousy, and the only way it can be solved is by teaching them at the same time, Sol La Si of Kesdjan and Do Re Mi of my Soul body.

We'll talk some more about it, Judith, because it's a very interesting question. It comes to exactly the same

point and from there on the line goes straight up vertically towards God.

" And that is it, is it, hah? Now, we will have our group another meeting next week. I hope also of course that you will profit now by this Wednesday coming and that you will be as a group much more united and actually have a little bit more daring to enter into the fields of the unknown.

Good night, everybody.

END TAPE

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